

THE CHRISTIAN MESSENGER.

VOL. I.]

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[NO. 11.]

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FOR THE CHRISTIAN MESSENGER.

ON PRAYER—No. VI.

We have established the fact that the Holy Spirit not only *does*, but according to the general principle of his official relations, so far as that principle has been revealed, *must*, exert an influence in prayer. To the discussion which we have maintained, we do not attach an undue importance in once more requesting our readers seriously to consider it. It is worth whatever trouble it may cost them in making it fully their own, by examining it in all its bearings. It kindles up a light of no ordinary brilliancy, to enable us to untangle many of the difficulties which encompass scripture texts; would cheer us in "the valley of the shadow of death," and throws a gleam before, kindred to the heavenly lustres. It is not the glow of enthusiasm that would be generous without being useful, or adventurous without ensuring a recompense. The work of the Holy Spirit is of wonderful dimensions, but, like the condescension of the humble and bleeding Christ, is ineffably gracious. It is a part of the stupendous plan, whose "length and breadth, and depth and height," we cannot fully comprehend. Without it, Christianity might be a beautiful system, deserving the applause of all who can make theology their study, but, by its own concession, it would be entirely inefficient for the redemption of a single soul. Not that the blood of Christ would be the less meritorious. O, no. Whose heart can ever grow cold to the mysteries of the cross, or renounce its confidence in God's beloved Son? But, in shedding his blood, we must remember it was "*through the Eternal Spirit he offered up himself*:" that without this agency the blood when shed could not be applied; and of course, the system not carried out into operation according to its own principles, the gracious effects it now produces could not be realized. "No man can call Jesus Lord but by the Holy Ghost."—We are now to inquire how he *acts* in regard of prayer.

1. The Holy Spirit creates within us the *disposition* to pray. All who have any observation to sketch the character of their fellow men, or any honesty to examine their own, must know and grieve, that a lamentable indifference to every religious duty is characteristic of our natural state. The mind blinded, and the moral taste vitiated by sin, men are naturally "lovers of pleasure, more than lovers of God." A *conversion* alone can enlist their affections in his service, and render it either pleasing or useful. The reason

is obvious. Prayer, and all religious worship, is the language of *love*: the effort, the struggle of faith confiding in a *friend*: the response of the heart to the promises of grace: an ordinance of *communion* founded on a previous reconciliation. Man, unrenewed, instead of cherishing friendship with God, is his enemy by wicked works: all intercourse with him he both avoids and dislikes. To suppose man then, disposed to prayer is to suppose him delighted with that which he hates, and with which all his feelings and affections and habits are in direct hostility. God is not glorified by vicious inclinations, by unhallowed passions, or by sinful extravagance. Hatred, wrath, strife, envy, jealousy, are not of the operation of that "faith without which it is impossible to please God." Love, joy, peace, long-suffering, gentleness, goodness, &c. are the amiable virtues in which God delights, and which the Spirit works. Gal. 5. 22. Unless then it be consistent with the depravity of human nature, and with the maxims of common sense; for man to delight in honouring a being whom he considers as his enemy, and that too at the expense of giving up what he holds most dear, and loves most tenderly, we cannot expect to observe in him any disposition to pray. He must first know God as the object of his love before he can desire fellowship with him: be reconciled to him before he can cheerfully submit to his authority; be induced to lay down the weapons of rebellion before he will gird on the panoply of the skies, and fight under the banner of the Lord of Hosts. In discussing the doctrines of truth we ever have the advantage of *facts*, as well as common sense, on our side. To them we appeal.

That men may maintain the habit or external form of prayer while they are not truly reconciled to God; in other words, that hypocrisy may strut up in affected airs to the mercy-seat, and pour forth her strains of awful mockery, we readily admit. Not only because we fear it is common, but the Scriptures themselves guard us against "the hope of the hypocrite that shall perish." But the real disposition of the heart to religious worship, which worship is the display and expression of purified affections, is another thing altogether. *This* is calling Jesus *Lord*, which no man can do, but by the Holy Ghost. Hence it is denominated in the Scriptures "*turning* unto the Lord;" being "*born again*;" obtaining "*a new heart*;" becoming "*a new creature*." It is therefore one part of the Spirit's work in prayer, to dispose the heart to the duty: to lead us up to the mercy-seat: to win our affections to Christ, and inspire us with confidence in his mediatorial obligations. By one Spirit we have "*access to the Father*."

As we cannot fully present every argument to our readers, we briefly state, that in prayer we come to God as a *Father*. Now the Holy Spirit is the "*Spirit of adoption*:" by him we cry *Abba, Father*. And he is "*sent forth into our hearts* for this very purpose. Our affections and dispositions as children are thus necessarily traced up to his agency, and directed by an act of his own in "*helping our infirmities*."

2. The Holy Spirit is concerned in respect of the *matter* of our prayers. He "helpeth our infirmities," says the apostle. Why? Because "*we know not what we should pray for as we ought.*" What then would we pray for without the Spirit? True, the Scriptures reveal what we ought to pray for: but who ever understood the Scriptures without the Holy Ghost given unto them? Our path is "darkness visible:" our Bible a dead letter. But let us examine.

We are taught to "confess our sins." But by whom are we convinced of sin? Is it an inference at which we have arrived of ourselves? Is it the legitimate effect of human eloquence? Did we learn it from the groans of a dying friend, or read it as the inscription on the tomb? Why then the thoughtless, tearless groupe, around the opened grave? Why does the parting admonition of a dying father effect but a momentary excitement in the heart of his graceless son? What means the prayer of the conceited Pharisee in the temple, and who made the Publican to differ? The Holy Spirit, said Christ, shall convince you of sin. "By the law is the knowledge of sin." But of the law, of its nature, of its extent, men know nothing until the Holy Spirit enlightens them. "He will teach you all things," says Jesus. And indeed if the agency of the Holy Spirit be unnecessary here, if the law be level with unaided human reason, the difficulty vanishes, the necessity for the special mission of the Son of God is gone: "Christ is dead in vain." On this point the whole heathen world live in grosest ignorance. Nor only they. But there are multitudes living in every Christian land, under the light of the glorious gospel of Christ, who have no idea of their sin: Who laugh at the ministers of the cross for the unkind insinuation, and rather than admit it, unrobe their Lord of his divinity, disclaim the atonement in his blood, and reject the instruction of his Spirit. Can they pray, and prayer be confession of *sin*, be the "offering of a broken heart and of a contrite spirit?" Who accuses, pleads with, threatens, entreats, miserable man, in the Bible, by ministers, in the furnace of affliction? Are not all these things the strivings of the Holy Spirit? Then we owe our conviction and confession of sin, as belonging to the matter of prayer, to the Holy Spirit, as the Spirit of prayer.

Again. We are taught to pray in faith: faith in Christ, faith in the promises. But by whom is Christ revealed to us? By whom are we instructed concerning the doctrines of Christ? "The *Holy Spirit* shall take of the things that are mine and shall show them unto you," said Christ. So when Peter uttered his noble confession, the Redeemer replied, "Blessed art thou, Simon Barjona, for flesh and blood hath not revealed it unto thee, but my Father who is in Heaven:" i. e. by his Holy Spirit, according to the general principle we have established. So Paul, "when it pleased God to reveal his Son in me;" by his Holy Spirit. He shall "convince you of righteousness." He alone illustrates the nature of the Redeemer's work, and affords to the praying heart, that luminous view that gives it all its excitement, its tenderness and its hope. He enables us to recognize God as our Father, and Christ as the Lord, the Saviour, the

medium to the Father. He "bears witness with our spirits that we are the children of God; and if children, then heirs, heirs of God and joint heirs with Christ." Thus the matter of prayer must always correspond with those principles and doctrines and promises which it is the province of the Holy Spirit to teach and apply; and unless we know them, without the Holy Spirit, we cannot pray without him. We may utter the confession with our lips, and loudly boast of our confidence in the promises, but our hearts will not apprehend them, will take no interest in them. Our prayers will not be the breathings, the pantings of a renewed soul, nor can they revert to our own bosoms in those abundant blessings which we need, but do not, cannot, desire.

Once more. Without the instructions of the Holy Spirit we cannot know what our real wants are. "Ye have not, because ye ask not," says the apostle James: "ye ask and receive not, because ye ask amiss, that ye may consume it upon your lusts." Thus men may pray without knowing really what they need, or in what manner divine blessings are to be employed when bestowed. Extravagance, not a sense of want, stimulates them. But the Holy Spirit shows them their penury: teaches them what they are in themselves, and leads them to the throne of grace, needy and perishing, with a promise on their lips and in their hearts, commensurate with their wants. This is not conjecture: what *in fact* do men most desire? Is it the kingdom of God and its righteousness? Is it over spiritual blindness, or the loss of spiritual privileges they chiefly mourn? Or are they inquiring what they shall eat, what they shall drink, and wherewithal they shall be clothed? Do they not feel temporal bereavements most keenly, and regret pecuniary embarrassments the most deeply? Yet even in these things we know not our real need, or what is for our good: "Who knoweth what is good for man in this life, all the days of his vain life, which he spendeth as a shadow?" There is an incessant conflict between our desires and the distributions of divine Providence: his dispensations often run counter to our will, we under-value what he bestows, and crave what he withholds: and that too notwithstanding his own positive promise that "all things shall work together for our good." We are wholly ignorant of our real wants until the Holy Spirit teaches them: and to this point must his influence as the Spirit of prayer be directed. O happy are we when he sheds his dews upon the barren spots, and gathers the fruits of righteousness from the desolated domain of human lust.

3. The Holy Spirit is concerned in the *manner* of prayer. A deep sense of sin and want, together with a due appreciation of divine promises, must produce much earnestness, and leave an impression upon the heart not easily dissipated. The excitements of animal feeling will partake of the sweet savour of grace, and be the sanctified effusions of the Holy Spirit working within us. Hence he is said to "make intercession for us *with groanings that cannot be uttered*:" "not that these groanings are really the personal act of the Holy Spirit, but it is his working in us such an inward labour

ing of heart, such an holy supernatural desire for the things prayed for, as no words can fully express." And what pen can delineate or tongue describe the feelings that agitate, the desires that fill the soul of that man who is truly engaged about his salvation? If he be "weary and heavy laden," if he be "hungry and thirsty," if he be in temptation and adversity, if he "walk in darkness and have no light," who can tell the earnestness of his pleadings, the heavings of his bosom, the anguish of his heart? If he have tasted that the Lord is gracious, if Christ has manifested himself to him as he does not unto the world, if he realize the gracious presence of God, to hear and forgive, who can declare his inward joy, his abounding peace, his holy exultations? The Spirit thus produces an earnestness of manner, a deep interest in the duty, which men may ridicule, but in which God takes delight: an importunity, like as if Jacob were again wrestling with the angel, which must prevail. O when the Spirit consecrates our hearts as his own temples we plead as if all was at stake; as if we longed after God: as if communion with him was our great enjoyment, and his blessing the zest of every comfort.

Moreover the influence of the Holy Spirit is directly exerted on our minds so that we recognize ourselves to be in the *immediate presence* of God. He suffers us not to be presumptuous, but gives us a becoming sense of the character of that being whom we worship: brings his awe upon our spirits and makes us suitably afraid. Trifle where we may, here we must be serious, humble and solemn. Not that he overwhelms us with terroures, but he mingles the reverence of a child with his familiarity; causes us to feel that we have come to a heavenly and reconciled Father, who pities them that fear and love him, as a father pitieth his children. Abba, Father, are the endearing titles which reveal our inward affections, and whose sweetness none can tell. He "bears witness that we are his children," and our prayers are filial acts regarded on high with a father's tenderness.

This is a brief exhibition of the principles we reserved for this number. Hoping it may be beneficial to those who are inquiring "wherewith they shall come before the Lord, and bow themselves before the Most High God," we commit our remarks to his blessing whose name they are intended to glorify, and whose children they are designed to comfort. Should they but reach some mourning sinner and lead him up to the throne of grace with a confidence and hope he never knew before, his joy will be my remuneration, and the praise we shall both ascribe to Father, Son, and Holy Ghost, now on earth, and hereafter on the battlements of Heaven. The remaining numbers we shall give, as Providence may afford an opportunity to prepare them.

THEOPHILUS.

FOR THE CHRISTIAN MESSENGER.

*Meditation on Colossians, 1st Chapter, and part of the 7th Verse.***"CHRIST in you the hope of glory."**

The Bible is the touchstone of truth. In this balance of the sanctuary, all our opinions and all our actions are to be weighed. Man is not left to dictate his own creed, or say, this is the way in which I choose to serve my Maker, and the path I will pursue to Heaven. No, this point is settled, and the way by which we are to enter, as well as the path we are to tread, are written as with a sun beam from Heaven. John, 10. 9. "I am the door; by me, if any man enter in, he shall be saved and shall go in and out and find pasture." A mistake here is fatal. "There is no other name given under Heaven amongst men by which we must be saved but that of Christ Jesus." Say not, this is a hard saying, who can hear it. A hard saying, that God was in Christ reconciling the world to himself! O, hadst thou seen the avenger of blood close at thy heels and heard the law of God thundering in thine ears, "pay me that thou owest," how precious would the name of Jesus, (this only safe refuge) have appeared to thy soul! Religion is a divine reality, it is a personal thing, it regulates the conduct, governs the tongue, restrains the unruly passions and changes the vulture to a dove. *Christ in you*; not Christ exhibited to the world as a bright example: not Christ held forth in the gospel as the Saviour of man: it is *Christ in you*. Say not with the Jewish Rabbi, John 3 and 4, "How can these things be!" The things we speak, they are spirit, and they are life; such as the humble follower of Jesus knows, such as he glories in. "Be not deceived, God is not mocked." *If Christ be in us*, we have exalted views of him. He is to us the chiefest of ten thousand, the altogether lovely. We delight in his name. We are not ashamed of professing our attachment to his cause. We love his house, his ordinances, his friends as our friends. We commit our temporal and spiritual concerns into his hands, and trust for the acceptance of our persons and the salvation of our souls to his complete work. Nor will the loud laugh of infidelity itself, disturb our repose.

2d. *If Christ be in us*, we have low and mean thoughts of ourselves: the spirit of God has convinced us of sin, pollution and desert. Not partially so, it is a total defection; the defilement is felt in every part, and as transgressors exposed to the wrath of an offended God. "When the commandment came," says an humble apostle, "I died." "In my flesh dwelleth no good thing."

3d. *If Christ be in us*, we are longing for and seeking after conformity to the will and image of God. Holiness of heart and life is the mark at which we aim; the love of Christ is a constraining principle. This world is not our rest; it is polluted. Thy big soul is too large to be satisfied with earth's highest enjoyments. "Christ in you the hope of Glory! Thou hast an hope, (how different from thy former hope,) it is a good hope, founded upon the oath and promises

of Jehovah; it is as stable as the pillars of his throne from whence thy hope sprang. It is a good hope, it brings peace to the mind, enables the Christian to keep on his course; it is full of glory. It is a good hope; it will end in perfect and eternal enjoyment. John 17. 24. Sinner contrast thy hope with his, who has Christ formed in him the hope of glory. "Why hesitate?" Thy all is at stake, and if thou canst not bear to reflect now, what wilt thou do when all thy keenest sensations shall be called into action by that heart rending, *son remember* thine is not a good hope; it is a delusion. Thy hope centers on earth, and earth and thy hope will perish together. Trifle not with sin any longer. Perhaps Death may have received his warrant to summon thee to the bar of God—and yet thou laughest.

Who laughs at sin, laughs at his Maker's broken law,
Laughs at the sword of Justice o'er his head,
Laughs at the dear Redeemer's wounds and groans,
Who but for sin had neither groan'd or bled.

MINOR.

RELIGIOUS INTELLIGENCE.

FOREIGN.

Extracts from the Appendix to the Report of the Executive Committee for the management of the missions, first commenced by the Rev. John Wesley, the Rev. Dr. Coke, and others; and now carried on under the direction of the Methodist Conference.

NO. I. PAGE 52.

Two remarkable instances have occurred within the last year, in which priests of Buddha have thrown away their yellow robes, abjured their idolatrous worship, and become professors and zealous preachers of the religion of Christ.

The first had been baptized by the name of Don Johannes in his infancy; but being placed, in his early childhood, under the care of Buddhist priests, he was bred up in their superstition, admitted into their order, and became a strenuous preacher of the Bana, under the name and title of *Induruwey Sobhitta Tirrunancy*. A fortunate meeting with the rev. Mr. Armour, and a conversation with that zealous teacher of the gospel, upon the subject of a Creating Power, and an Over-ruling Providence, led chiefly to his conversion. He is well acquainted with all the extravagancies and absurdities of the Buddhist superstition, and often draws a striking contrast between his former and present religion. He is of an excellent disposition, very active and industrious in going about to instruct his countrymen, and employs all his spare time in improving himself in the knowledge of Christianity.

Another example of conversion in the person of *Sree Dharma Pandita Tirrunancy*, chief-priest of a temple in the neighbourhood of Galle, is perhaps still more remarkable: for his natural abilities and acquired learning had given him a weight and authority among

his brethren, that could not fail to attach him to his heathen profession. But there was nothing in the vague principles and idolatrous worship of the Buddhist religion that could satisfy his acute and reflecting mind. Doubt, and distrust, and perplexity, harrassed his thoughts, and he began to long for some more rational system of rewards and punishments, than a succession of unconscious transmigrations—some more consolatory prospect of futurity than a cheerless *Newana*; or the perfect tranquility of everlasting annihilation.

While he was labouring under this mental anxiety, the rev. Mr. Clough, one of the Wesleyan missionaries, arrived, and settled in his neighbourhood. To him the wavering Buddhist earnestly applied for a solution of his difficulties; and a few conversations with such an earnest advocate of Christianity, convinced him that his peace of mind would not be restored by an adherence to the superstitions of his unenlightened forefathers.

When Mr. Clough observed his pressing inquiries upon the subject of the Christian religion were continually increasing, he presented him with one of the copies of the Cingalese gospels, which he had received from this society; and after a few more interviews, in which objections were started, doubtful points discussed, and difficulties explained, the priest of Budhu resolved at once to abjure the erroneous system in which he had been educated, and to profess the religion of Christ.

One very remarkable circumstance that took place during the interval between his forming this resolution and his baptism, well deserves to be brought forward to your notice. Upon the celebration of some Buddhist festival, a Bana Manduwa had been erected, and many priests were assembled from different temples to distribute alms and to preach to the people. It is customary on such occasions for the minister of highest rank or greatest learning, to exhort and instruct his brethren of the priesthood in a discourse upon the virtues of Budha, and the excellence of his religion; Sree Dharma Pandita was called upon to perform this office; but instead of choosing for his theme any of the legends of Buddhist tradition, the subject he selected was the gospel of St. Matthew.

To the astonishment of his yellow-robed hearers, he opened that sacred volume, and read and expounded for their edification, during the whole of the night, the authentick history of our blessed Saviour. No tumult or disturbance arose; the priests listened with mute and respectful attention to the earnest address of one of their brotherhood, who, convinced of his own error, sought only to remove their delusion.

On the Christmas-day following, he was publicly baptized by the garrison chaplain in the English church at Columbo, by the name of Petrus Panditti Sekarra.

A salary has been settled upon him by government, adequate to his comfortable subsistence, but far below what might be considered to have held out any temptation or inducement to his conversion, if compared with the rank, power, and affluence, which he abandoned.

The following account of this converted priest is extracted from a letter written by Mr. Clough, and which appeared in the Government Gazette of December 28, 1814.

Mr. Clough observes, "I must now pass over a number of interesting evening conversations, and hasten to the interview, when he made a publick confession of the state of his mind and present views, which was nearly as follows.

"I feel a wish to give you a relation of my present condition; and I believe from what I know of you, that you will not make a wrong use of any thing I say. Since I became acquainted with you, your conversation, and your answers to my different questions, have made a deep impression on my mind; and during the last three weeks, I have been in a state of great distress of mind. I have frequently returned home after my interviews with you, unable to sleep for many nights."

"I asked him the cause of his trouble? he replied that it arose from an apprehension that he and his countrymen, who followed the religion of Budha, had been mistaken in their religious principles, which was to him a consideration of the greatest importance. He added, that the more he thought on the subject, the more the apprehension increased, inasmuch as the evidences in favour of the Christian religion were making stronger impressions upon him. I then asked him whether he thought that the God of the Christian was he who ought to be worshipped in preference to idols? He replied, that he had been considering the subject candidly and impartially, as though he were a member of neither communion, and had considered the subject in all its various bearings; that he had offered up prayers for direction in a matter so important, and that if he and his countrymen were in error, he prayed that he might receive conviction in the clearest manner; and that a way might be opened, by which he might leave his present profession, and embrace Christianity, not only for his own good, but for others to whom he would preach it. He added, that the more he prayed, the more did his desire to quit the religion of Budha increase. He then asked me to assist him in managing this, for which his gratitude would be extreme; that he should think that the great God had sent me from England to Ceylon, on purpose to instruct him and shew him the right way of worshipping God; and in return he should think it incumbent on him, to his latest hour, to make known to his countrymen the blessings of the gospel, which had been thus offered to him through my means. Perceiving that he was prepared to manifest his conversion, I asked him what he conceived the most speedy and effectual mode of doing it? He replied, 'by laying aside my priestly garments, and joining myself to the society of Christians;' adding, 'I am in my present situation as comfortable as I can wish, with regard to the things of this world; but as soon as I throw off the garment, I shall be deprived of all means of support, and this gives me uneasiness: and in case I embrace Christianity, I shall be brought into distress, because, you know, for some time I should be of no use to any religion; (meaning he would not be able to preach;)

yet, if I had only a sufficient knowledge of the Christian religion to enable me to preach it, I believe the great and good God would not suffer me, for one moment to want; and one of the greatest acts of mercy you can do, will be to assist me a little in this particular.

"At this period commenced the correspondence between me and Rev. Mr. Bisset, the result of which settled all his fears, and tended to confirm him in his intentions. Many were our subsequent interviews, in which he never failed to express the happiness he enjoyed in his pleasing prospects. About this time there was a meeting convened of several Buddhist priests, on some particular occasion, near Galle; and as the meeting was to continue some days, I was apprehensive he might be shaken, or not sufficiently prepared to stand the attacks of such a number of his former acquaintance. I, however, paid him a visit at this meeting, when they were all present, and not a little surprised to see me advance; but they were more surprised, when they perceived my convert advance and join me. We then retired, and I began a very close conversation with him about the state of his mind, and found him unshaken, I asked him whether he did not feel reluctance at leaving his religion? He answered, that the reluctance was easily overcome, because he was about to receive a better; and he added, that he felt no difficulty in casting his lot with mine, and should be very glad to have the same place with me in the next world; and that he should have little trouble in his mind, if he thought he should be in the same situation with me at the day of judgment.

"He came to my house afterwards, and related to me several circumstances, with which I was greatly pleased, and after a long conversation, expressed himself in the following manner: "I am like a hungry man tied to a tree, with a table covered with rich provisions near, but out of my reach: and this will be my state, till the day of my liberty comes." We then talked about his being baptized, and he expressed a wish to comply with that ordinance as early as possible, which he considers to be the grand characteristic mark of those who not worshippers of idols."

To these accounts of the conversion of Petrus Panditti Sekarra, we add his first sermon to his idolatrous countrymen. It is of Eastern character, and well adapted to the circumstances of the people to whom it is addressed. We are confident it will be read with much interest, and with feelings of gratitude to God, who has made known the riches of the glory of his grace among the Gentiles.

(To be Continued.)

DOMESTICK.

Proceedings of the General Convention of the Baptist Denomination in the United States, at their first Triennial Meeting, held in Philadelphia, from the 7th to the 14th of May, 1817.

The BAPTIST GENERAL CONVENTION for Missionary purposes, assembled at their first triennial meeting in Philadelphia, to their immediate constituents, and to the Associations, Mission Societies,

Churches, and religious publick throughout the United States, present christian salutations:

With sentiments of the most ardent gratitude to the God of mercy, the convention has the pleasure of addressing you. We have been permitted to enjoy an interview with each other, and to engage in the important consultations which our convening embraced, in the spirit of fraternal love. In the midst, and at the close of our deliberations, the lines were sung as descriptive of the common feeling:

“Lo! what an entertaining sight
Are brethren that agree;
Brethren whose cheerful hearts unite
In bands of piety.”

It is peculiarly grateful when bodies, assembled to consult for the promotion of a kingdom through which peace shall flow like a river, find the same sacred stream enriching and cheering themselves. It is deserving observation and thankfulness, that the lives of all our brethren who assembled three years ago, have been graciously preserved.

The convention has cause for rejoicing in observing, that the support necessary to carry their objects into full effect, has increased with each succeeding year. Funds, to an extent which the most sanguine anticipations had scarcely contemplated, have poured into our treasury: their sources are not only active, but multiplying. The reality of faith is best demonstrated by holy obedience; and, on the same principle, the sincerity of the professions of the friends of missions becomes unquestionable, when, like ships of Tarshish, they “bring their silver and their gold with them unto the name of the Lord and to the Holy One of Israel.” The strictest frugality, consistent with the magnitude of the design, becomes the board in appropriating, and missionaries in expending, the funds of the institution; yet while this is sacredly observed, the vast extent of field which cries aloud for evangelick cultivation, renders it, in a manner, impossible that funds can be excessive. “Who then is willing to consecrate his service this day unto the Lord?”

The encouragements to incessant and vigorous endeavour are of the most animating description. A state of prosperity is promised to the church of Christ, which as yet she has not realized. All the families of the earth have not, as yet, been blessed in the Messiah. As yet, all the kindreds of the nations have not worshipped before him. Nations have not yet beaten their swords into ploughshares, and their spears into pruning hooks. The glory of the Lord is not yet revealed so as that *all flesh* may see it together. The stone which smote the image upon his feet, has indeed become a great mountain, but has not, as yet, filled the whole earth. The Redeemer is lifted up from the earth, but, as yet, he has not drawn all men unto him. The kingdoms of this world have not yet become the kingdoms of our Lord and of his Christ; but prophecy must be accomplished. Heaven and earth shall pass away, but the word of the

Lord shall not pass away. "If any ask, what prospect of ultimate success is there? tell them" says a pious and excellent missionary, "as much as there is, that an almighty and faithful God, will perform his promises, and no more." Brethren, no more is needed. "Hath he said, and shall he not do it? Hath he spoken, and shall he not bring it to pass?"

The emotions and aims of the ministers and churches of Christ have recently experienced a new and glorious elevation. More anxious than ever for the progress of conversion and godliness in the churches to which they are united, they seem to hear the voice of the Lord addressing each, as he addressed Jeremiah; "See, I have this day set thee over the nations, and over the kingdoms, to build and to plant." The spirit of the well-informed Christian is no longer content with coasting expedition; it strikes, like a Columbus, across the world of waters, and visits islands and continents remote. It is true that "the kingdom, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High," but it will be given as was the land of Canaan to the Israelites, as the result of their dependence on an everlasting arm, and their active endeavours to lay hold of the promised possession. The language of Heaven to Joshua is directed to each of us: "Have I not commanded thee? Be strong and of a good courage; be not afraid, neither be thou dismayed; for the Lord thy God is with thee whithersoever thou goest."

Exertions for extending the knowledge of Christ are not restricted to any particular denomination of Christians. They are employed, perhaps, by all who delight in the doctrine of the Cross; not as the authority of Rome, which sent out its Jesuits to establish abroad an influence which was, at home, declining; but at a time when their own vineyards are flourishing, the faithful followers of Christ are ardent to plant the gospel where his name is unknown. The Moravians have been long and laboriously engaged in this blessed work. The Independent, the Presbyterian, the Episcopalian, and the Methodist, have successively been engaged, and are vying with each other in this service of holy love. With humility and thankfulness it becomes our denomination to acknowledge the condescending attentions of the supreme Head of the church. If he has blest the example of our brethren of the Northamptonshire Association in England, to the general adoption of the first Monday in every month as a time of prayer for the spread of his gospel; if he has owned the ardours and toils of our brother Carey to the exciting of a holy passion for foreign missions; if he suggested to the mind of our brother Hughes, *the first idea* of the British and Foreign Bible Society; if he has succeeded exertion to the awakening of missionary zeal among our brethren in the United States, not unto us, not unto us, but unto the name of the Lord be the glory!

The generous efforts of the society we have just named, composed of Christians of every denomination, command universal exultation and surprise. Their funds have been prodigious, and are in-

creasing. Their spirit, like that of the lord they serve, has been humane, beneficent, and enlarged. The blessings they have been enabled to impart will diffuse their influence through all the future generations of the world. Thousands existing, and tens of thousands unborn, have presented, and will offer hallelujahs to the throne of Heaven, for the means of information and grace which the British and Foreign Bible Society has so abundantly imparted. But while this wonderful society has been doing much by its exertions, it has scarcely done less by its example. The Protestant powers of Europe, and the colonies of Asia, are encouraging similar institutions. America entered early into this course of holy charity. Upwards of a hundred Bible Societies are formed in the United States. About a year ago a national institution was commenced, bearing the name of the American Bible Society. Its course has been highly successful, and the prospects of extensive usefulness are fair and invigorating. It appears the determination of the Lord to continue to honour "the word of his truth" as an instrument in the conversion of the souls of men. The facilities which Christian missionaries must enjoy, in having the Scriptures translated into all the languages of our globe, must be incalculably great. The labours of our beloved brethren, at Serampore, in promoting this important object, will be long and gratefully remembered. The isles have been waiting, for ages, for the law of the Lord. It is now gone forth.

(To be Continued.)

*Missionary Society of the Episcopal Church in North-Carolina.
From the Carolina Observer of the 5th instant.*

We learn that a society has lately been established in North Carolina, distinguished by the name of "The Missionary Society of the Protestant Episcopal Church of North Carolina." It is provided in the constitution, that persons be appointed in various parts of the State to solicit such aid for the support of Missionaries as the pious and well disposed may be inclined to contribute. Every person subscribing two dollars annually will be considered as a member of the society, and twenty dollars will entitle to membership for life.

For the present year, the Hon. Duncan Cameron, of Orange County is President, and John Stanly, Esq. of Newbern, Secretary of this Society.

The following extract from the society's address to the publick exhibits the design for which it was formed, as well as the declined state of the Episcopal Church in North Carolina.

"There is no Church whose members are so much distressed. There are no members who stand more in need of the gospel and ordinances of Christ. What is now the state of religion in the church of North Carolina? Is Christianity gaining or losing ground? Does the church which the Son of God purchased with his blood, still retain her numbers? Or are not her numbers woefully decreased? And is not her spirit bowed down and sunk? The most inattentive

observer among the followers of Christ cannot but see, and lament over her solitary places; cannot but shed a tear in contemplating her as once flourishing and prosperous.

—“With a view to remedy this lamentable state of things, and correct the deplorable evils that have resulted from it, the present society has been instituted. Its object is, to send into the destitute parts of this state, pious and devout ministers of the Church, to give comfort and aid, instruction and consolation to the members of her Zion dispersed in almost every section.”

MISCELLANEOUS.

ADDRESS FROM A NATIVE OF INDIA.

The following Address was written by a Lady, a native of India. It is addressed “to the Daughters of Great-Britain,” but will apply equally well to both sides of the Atlantick.

To the Fair Daughters of the Kingdom of Great-Britain, who are living in a Land of Liberty and Light, freed from the Power of Human Tyranny, and loosed from those Chains whereby Satan binds such as are sitting in the Regions of the Shadow of Death.

As I have heard say, that “the fatness of the earth is yours,” I pray that the “dew of Heaven” may so also sprinkle upon you, even the blessed Holy Spirit, as to cause, “that ye shall neither be barren nor unfruitful,” but produce abundance of blossoms “which may be to the praise of God!”

I pray you to pardon this unworthy one for bringing herself into your notice; but, seeing God is the father of us all, I am bold to trouble you as a sister, though a native of the East, in behalf of my countrywomen.

It has often been a matter of wonder to me, that whereas many of your men of God have come to our part of the earth, bringing “the glad tidings” with them, and have been made the means “of turning numbers from darkness to light, and from the power of Satan unto God,” I have not heard of any of you having taken compassion upon your poor sable sisters. Now if your men taught you, as the Easterns do their wives, that ye have no souls, it would not be surprising, that ye should not think of helping to save those of your fellow-kind: but I am told, your husbands are more generous, yea, and let you learn even as they are taught! Oh, my fair sisters, and do ye know the value of your immortal part, and what it cost to redeem it? and will ye not make known this savour of life unto those who are perishing “for lack of knowledge!” Consider Him, who regarded not his life unto death for your sakes; and deny yourselves somewhat for the good of others. Hear your Lord’s own words: “This is my commandment, that ye love one another as I have loved you.” And what is there that ye can give up, which shall not be rewarded unto you seven-fold. Your Redeemer him-

self saith, "There is no man that hath left house, or parents, or brethren, or wife, or children, for the kingdom of God's sake, who shall not receive manifold more in *this present time*, and in the world to come life everlasting!" and, "They that be wise shall shine as the brightness of the firmament, and *they that turn many unto righteousness, as the stars for ever and ever.*"

Perhaps you will ask, "Cannot your women benefit by the same means that your men do?" Alas! ye are ignorant of their ways. No woman of modesty may be seen from behind her Purdah,* far less enter a publick assembly. How then can she hear the preached word?

Ye may again observe: "Cannot the converted husband instruct the unbelieving wife?" True, he may; but, from being only a learner himself, he cannot be expected to explain things so well as ye might, who have been brought up from your infancy "in the nurture and admonition of the Lord."

The way in which ye might do good would be, to visit the wives of the converts in their own apartments (for they admit females of all nations) and they, seeing your holy conduct, as well as hearing your good words, may be won to embrace the gospel. Then they will let you educate their daughters, who will be enabled to search the Scriptures for themselves; and ye may also inform them in useful arts, as needle-work, &c. whereby they will acquire habits of industry: and, no doubt, when the men find their women are no longer vain and self-indulgent, but active, and having a holy principle to keep them from evil and direct them to good, they will grant them more liberty; and so they will enjoy the comforts of this life, as well as the hope of glory hereafter, and be enabled to do good to one another, by having the means of freer intercourse. Thus may ye become the instrument of delivering your sable sisters from slavery, as well as rescuing them from the bondage of Satan for ever!

Think how ye should choose to be always shut up in one or two rooms, and humanity will make you desirous to liberate your poor sisters! But consider how much more dreadful it must be to be shut up in "the blackness of darkness for ever," and Christianity must make you to seek after the salvation of your kind! "The liberal deviseth liberal things; and by liberal things shall he stand:" but "Rise up ye women that are at ease; be ye troubled ye careless ones."

Let me, also, with humility, remind you, that "to him that knoweth to do good, and doeth it not; to him it is sin." And oh, never let it be said, that any of you hindered your husbands from entering this vineyard of your Lord: rather be ye excitors of them to labour in it, seeing ye have such opportunities of working with them for God. And may the Lord, the Spirit bless and direct you, shew you the way wherein you should go, and enable you to walk therein!

* A quilted hanging, let down before the door of the female's apartments.

Ye may ask, "If all this be so, how came you to the knowledge of the one only Saviour?" I reply, the God of mercy caused, that, though a native of the East, Christians were the parents of

INDIANA.

Omedpoor, or the City of Hope, Dec. 1814.

WAR ELEGY.

[The following lines were written by Mr. Fawcett, and are part of an Elegy which he composed on the following tragical account in the Cambridge Intelligencer for August 15, 1795:—"A poor woman, having lost her husband in the war, and having implored relief at several doors in vain, in the town of Liverpool, in a fit of desperation took her child, about three years old, in the publick street, and dashed its head against the wall. Immediately surgical aid was called, but in vain. Upon opening the body of the child, the surgeon gave it as his opinion, that its stomach had not received food for three days before. The miserable mother is committed to Lancaster castle.].....*Friend of Peace.*

The poet represents the mother as saying:—

Come kill the mother, whom her child has kill'd!
Haste, righteous judges, and avenge the deed!
Yes, men of justice, I've forever still'd
The raging famine, that I could not feed.

"Murderess!" 'Tis false; did I the murder do?
Say not 'twas I, that stain'd the walls with gore;
Ye hard, unmelting sons of wealth, 'twas you!
In vain I wept for succour at your door.

Ye would not let my little cherub live;
Rocks! ye refus'd to lend it longer breath:
A mother gave it all she had to give—
Gave it a beggar'd mother's blessing—DEATH.

Heavens! how I strove my innocent to save,
Till my worn spirit could no longer strive,
No more endure to hear the breath I gave;
All spent in cries for bread I could not give.

For three long days my wondrous patience bore,
Those ne'er to be forgot, heart piercing cries;
Bore to behold the pining looks deplore—
Bore the dumb hunger of the hollow eyes.

Here what but wolves, but fierce destroyers dwell?
They tore my husband from my helpless side,
And, when the father in their battles fell,
A little bread his famish'd babe denied:

When surfeit swells, while wasting thousands die,
When riot roars amidst surrounding groans,
Whence springs the patience of the quiet sky?
What keeps ye silent, ye unruffled stones?

Farewell, thou dreary scene of want and woe!
The poor to dust, where hard oppressors grind;
Force seas of blood and seas of tears to flow,
And revel in the torments of mankind.

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